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FIRE.

FROM THE FRENCH OF ERNEST HELLO.

I think one is safe in proposing the following as a law: The higher a being's status in the scale of creation, the more does his intellect, his natural bent, his power, tend to make him enquire into the nature of fire. Beasts wreck not of it.

> The dog, says de Maistre, the ape, the elephant, in a half reasoning manner, will draw near fire and enjoy its warmth, as we do; but you will never teach them to nurse the flames, for fire does not belong to them; if it did, the rule of man would be destroyed.

Generally speaking, when de Maistre approaches an object, he transfixes it. It belongs to his individuality, not to envelop or surround the subject in hand, but to pierce it.

Much more interested in the useful than in the beautiful, de Maistre, considering fire, dwells above all upon its utility, not upon its brilliance, and he has pointed out that the use, the control, the proper management of fire, belong to man. The love of this element is characteristic of the race. De Maistre does not, however, enquire into the reason for this.

The animal can not make fire for himself, though he is capable of enjoying that which is provided for him.

But his enjoyment is always of the senses: he takes the same pleasure in fire that he finds in food. Man, on the contrary, in the presence of fire experiences always, in addition to the physical enjoyment, somewhat of admiration and of affection. His eye loves fire. Pyrotechnical display has always an attraction for the crowd, who hasten towards fire, whether to fight it, to control it, or to admire it. Never are they indifferent to it. The pleasure afforded by the sight of fireworks

belongs to the order of the luxurious or the beautiful poured forth for the beholder, not to supply his need, but for his gratification.

When sin corrupts the heart of man, the liking for fire does not disappear, but becomes degraded. Fire-worship is the most plausible form of idolatry. Fireworks in the hands of a criminal burnt Rome. Consider Nero. Let a wild beast rage among men, and his ferocity perforce remains utilitarian; but man, who has dominion over the elements, and to whose realm beauty belongs, when he becomes ferocious, is permitted to carry his crime far beyond the territory of utility. He has the power to sin for the purpose of enjoying the beautiful, even where no material benefit is involved. Nero burning Rome for the pleasure of watching the fire, bears glorious yet horrible witness to the nobility and to the degradation of man. The tiger delights in his prey once he closes his jaws upon it, but it would give him no satisfaction t watch his victim burn.

The unexpected sight of fire causes a feeling of delight in the soul of man, so that even the child who sees a spark fly from the friction of two flints, feels something roused within him, and a thrill of pleasure accompanies the awakening. Already he loves the unforeseen, for He whom fire symbolizes does all things in an unexpected way. The wind and the thunder-bolt surprise even when they are foretold. God always comes suddenly, even when he sends his messenger before his face.

The crowd awaits the fireworks a long time; yet, when the first explosion comes, there is a cry of amazement. Fire never discloses its secrets in advance.

In man the love of fire is mingled with fear; an explosion inspires secret terror, even where there is no danger. The more he loves the heat of which he is master, the more terrible to him is that which would engulf him in spite of himself. He feels his dependence on fire as the great vivifying power and also as the great destroying force. Flame holds in its fold the life and death of all creation. Light and heat become more necessary or more terrible under the name of electricity. We feel that thunder is a direct symbol of omnipotence, and it seems to me that this magic word, which always strikes the heart of humanity, is at least as applicable to the spontaneous effulgence of mercy and of joy as to the manifestations of justice.

St. Paul, on the road to Damascus, was struck to earth by peace.

The motion of fire, so indescribable, so subtle, so powerful, has an ardent freedom which, seen from beneath, one might call capricious, but, seen from above, it is like inspiration.

The attraction which precious stones have for us, is an example of man's love of fire.

Fire is a necessary condition of life and the object of almsgiving. It gives of itself without being diminished, and thus figures forth the nature of that gift which enriches the recipient, but impoverishes no one.

Between vegetable and animal life there is a mutual interchange of that fire which they breathe, for breath is fire. Animals inhale oxygen and exhale carbon, while vegetable life absorbs carbon and rejects oxygen. This last, entering into the lungs of the animal, revivifies and purifies his blood because it burns it. Between us and growing things this exchange goes on, day and night. The earth has its subterranean fires, the sea its submarine volcanoes. All that has life burns.

Creation is thus a charity in which all the members extend to one another the alms of fire.

Fire purifies, illumines, unifies. By this it most mysteriously symbolizes the three stages of the mystic life—the life which purifies, that which illumines, and that which perfects and completes.

It is most interesting to observe the intellectual action excited in a spiritual man by the contemplation of fire.

M. Olier, founder of St. Sulpice, in a little work very seldom read, considering fire, abandons himself to the following train of thought:

MEDITATION ON THE UTILITY OF FIRE.

I adore Thee, O my God, Who art and Who doth live and operate in all things!

I adore Thee, infinite, living, consuming fire. I adore Thee in Thy infinitude, Thine ardor, and Thine activity!

All that we know of Thee here on earth, all of Thy being that is manifested to us in fire, is nothing, O my God, in comparison with what Thou art!

The fire which is in the centre of the earth and that which lights the heavens, these fires, frightful in their intensity and prodigious in their magnitude, are but phantoms and shadows in comparison of Thee.

O God! Thou only art great. Thou only art to be adored. To Thee let every creature bow the knee, in heaven, on earth, and under the earth!

I adore Thee, O my Lord, who dost shadow forth in this element the nature of Thy charity. Thou seest us faint and languid here below, perishing in the cold and devoid of life, and Thou dost appear to be our solace.

Thou wilt figure Thy charity and Thy loving kindness in this element as oft as we approach it in our need.

Now let us open St. Denis:

But now, entering the realm of matter, at the very outset of our mystic interpretations, let us seek the reason why among all symbols, theology chooses that of fire. For, as you know, she speaks of fiery chariots, of beasts all of flames, of men who appear as burning and shining lights; she shows us the celestial essence is surrounded by glowing brasiers and encircled by rivers whose billows of flame roll by in burning haste. In her language, thrones are of fire, the mighty seraphim are illumined according to the very signification of their name, and they heat and consume like fire. In fine, whether it be the lowest or the highest degree in the order of beings that is treated of, recourse is always had to the glorious symbol of fire! For myself, I believe that this figure expresses the resemblance of angelic natures to the divinity, for among theologians the supreme, pure, formless substance is often depicted for us under the image of fire, which, in its physical properties, so to speak, bears a certain obscure likeness to the divine nature. For material fire is shed abroad in all directions, and mingles without losing itself with all the elements, from which, never the less, it ever remains distinct; though brilliant by nature, it is hidden and only manifests itself when matter for its activity is presented; violent, yet unseen, it dominates all by its own force, and eagerly assimilates that upon which it has seized; it is communicated to objects, and modifies them in proportion to its proximity; it revivifies all things by its enlivening heat, and shines with inextinguishable light; ever indomitable, unchangeable, it perceives its object; by no alteration affected, it shoots upwards, and by the rapidity of its motion seems desirous of escaping all restraint; endowed with constant activity, the things of sense derive from it the power of motion; it enfolds that which it consumes and itself defies enclosure; it is not an accident of other substances; its invasions are unnoticeable, and its splendor illumines those bodies of which it becomes possessed; it is impetuous and strong and omnipotent in an unseen way; left in repose, it seems dissolved in nothing, but roused, so to speak, by a shock, it instantly bursts from its natural prison, and brightening leaps forth, dispensing freely, yet never diminishing. One might point out many other properties of fire which are like sensible emblems of the divine operations. It is, then, with a knowledge of these analogies that theology designates celestial natures by the image of fire; thus illustrating their likeness to God and the efforts which they make to conform to his image.

* * *

We have now heard de Maistre, Olier, and St. Denis.

How like, and yet how unlike! These three men feel the truth. All penetrate the idea which the fact contains. All have a knowledge of the symbolism. All have *tact*. But in what a different manner!

The sight of de Maistre is piercing. That of M. Olier is contemplative. That of St. Denis grasps.

De Maistre attacks a subject, but does not treat it fully. He throws light upon it from that side only by which he approaches. M. Olier walks about it and prayerfully considers it. St. Denis sees from n high all of which he speaks. He sees without descending, without disturbing his position or moving from his vantage point. He sees from a distance, for he is ever too high to be near; but his vision encompasses and consumes. Saint Denis embraces.

De Maistre handles vigorously the point which is within his range, but he is not occupied with the whole: he handles, but he does not grasp.

St. Denis grasps without handling. His vision encompasses. ERNEST HELLO.*)

*) Translated for THE REVIEW by Mrs. Susan Tracy Otten.

Subjects of the Day.

Drunkenness a Vice or Disease?

A justice in Toledo, O., lately declared that drunkenness was not a vice, but a disease. Commenting on this, *La Tribune* of Woonsocket [March 28th] says, "a tout considérer, ce juge a peut-être raison."

This "peut-être" comes strangely from a Catholic paper. Does the editor of *La Tribune* not know that it is the positive teaching of the Church that drunkenness is a vice and a mortal sin, and that a Father of the Church brands it as "flagitiorum omnium mater..... radix criminum, origo omnium vitiorum"? (St. Augustine, De Sobriet., c. 4).

It may interest our contemporary to learn that some of the most eminent medical authorities of the day take no stock whatever in the new theory that drunkenness is a disease. "Periodical drinking," said Dr. Allen Starr at the meeting of the N. Y. Academy of Medicine on the 7th of March (*Sun*, March 23rd), is "more a matter of moral obliquity than of true insanity," and he did not hesitate to "confess that the only reformed drunkards of whom he had knowledge, were those who had been saved not through medical, but through religious influence."—A. P.

The State and Marriage.

We note from the *Catholic Columbian* (March 23rd) that a bill has been passed by the Senate of the Indiana legislature to prevent ill-chosen marriages. It provides for the appointment of a commission by the governor, which shall be composed of two women, who are mothers, two physicians fo conceded ability, and one attorney of high standing, who shall prepare rules for the government of officers in the issuance of marriage licences and of ministers in performing ceremonies, and examinations shall be made of all applicants for licenses, and no marriage shall be celebrated in the State unless the requirements are complied with.

Like the *Columbian*, and for much the same reasons, we are opposed to this and similar bills now hanging fire in the legislatures of several States. But we would call our confrère's attention to a distinction of which he is apparently ignorant. While it is of the faith that marriage among Christians, on account of its sacramental character, is subject solely to the legislation of the Church, the majority of theologians and canonists concede to the secular State the right of establishing for its unbaptized subjects diriment impediments [e. g., Sanchez, Gotti, Amici, Laymann, Fagnanus, Palmieri, Resemans *), Hammerstein, Cathrein, etc.]

The marriage of non-Christians, says Fr. Cathrein †), must not be left to the good pleasure of private individuals, but requires positive regulation within the limits drawn by the natural law. Now, there is de facto no other authority besides the State competent to legislate in these matters. For the Church exercises no jurisdiction over the unbaptized. If the civil power is competent to regulate by law the marriages of non-Christians, it would seem also to be competent to establish for them diriment impediments, because this is frequently very useful, aye necessary, for the effectual prevention of injurious unions. For it is only by diriment impediments that some marriages can be frustrated. And if the

civil authority is empowered, for urgent reasons of public welfare, to legally prevent the making of certain contracts—which, so far as we are aware, is generally conceded—we can see no reason why it should be denied this right in regard to marriage contracts, which are so important.

While we do not wish to emphasize this distinction, it may be well in the fight now waging in several States against "marriage-tinkers," to keep it in mind, in order to avoid dangerous exaggerations.

"Reddite.... quae sunt Caesaris, Caesari.."

A. P.

The Globe Review on the 4th Plenary Council.

The March *Globe Review* has an article on the Fourth Plenary Council signed "Voces Catholicae." The writer of it seems to be a Western priest living around the East and gathering meanwhile considerable information, and giving out not a little gossip. Most of what is true in the article was published over a year ago in THE REVIEW. Some things in it are merely imaginary, while others show ignorance of Roman practice and etiquet.

Witness the following from page 54: "It is not at all unlikely that his Eminence, Cardinal Satolli, now a consultor of the Propaganda, may be sent by the Sacred Congregation for the purpose of presiding over the council." Cardinal Satolli is not a consultor, but a voting member of the Congregation of the Propaganda. Moreover, neither the Propaganda nor any other Roman Congregation sends cardinals on missions. They take their orders from the Pope alone, and may not leave Rome without his express permission. Further, cardinals are not sent to preside over national but only over ecumenical councils. Should a cardinal be in the country holding the council, then he might preside. The article repeats this blunder on page 56.

On page 61, "Voces Catholicae" makes the assertion that the bishops "petitioned for a dispensation releasing them from the necessity of holding trials before removing priests and granting them the power of ad nutum removal."

As a matter of fact no dispensation was asked or granted. Simply a doubt was propounded and an authentic solution was given by the Sacred Propaganda.

Again the writer says: "The exercise of this ad nutum is then to-day a deprivation of a privilege." The tenure of a pastor is a right, not a privilege. When the mind is confused, "Voces" necessarily must be false sounds.

Much of the article is "Vox et praeterea nihil." There are some good points in it, but so confusedly expressed as to cause misunderstanding. The footnote concerning Cardinal Satolli as prefect of the Propaganda, might well have another footnote denying the rumor. This mistake, together with repetitions in almost identical words and typographical errors, shows carelessness. Nevertheless the article is worth reading, because suggestive.—L.

Crimes of Christian Soldiers in China.

It must fill the heart of every Christian with sorrow and shame to have the press reports about the wholesale suicide of Chinese women because of abuse by white Christian soldiers, confirmed by our State Department from official reports. When a Chinese matron is abused by a white man she usually notifies her own family and that of her husband, at the same time announcing that on a certain date she will kill herself. No remonstrance is made, and invariably the woman carries out her plan. The fate of the unmarried women who are mistreated by the soldiers is only a little different. In some cases, it is reported, they are killed at their own request by their relatives, instead of committing suicide. So extensive have been the crimes of the white soldiers, it is said, that in many villages and small towns women have practically disappeared. It is reported in the State Department documents that in many villages it is difficult to find a female person over the age of 10 years and under the age of 50.—J. W.

*) 'De Competentia Civili in Vinculum Conjugale Infidelium,' Romae 1887.
†) 'Moralphilosophie,' p. 412.

The Religious World.

DOMESTIC.

A School of Prayer. We learn from the Cincinnati *Commercial Tribune* (via N. Y. *Sun*, of March 30th) that the Rev. H. L. Derr, a Baptist minister in Southern Illinois, is about to establish a school of prayer at Ewing College, a Baptist institution located in the district known as Egypt. The purpose of the minister is to give a two years' course on the nature, purposes, and conditions of effectiveness of prayer, treating it from a historical and scientific point of view, for the purpose of enabling Christian workers and others to better understand its nature and scope.

Parsonages Subject to Taxation in California. The religious denominations in California will not, it seems, benefit as much as they expected by the amendment to the constitution, adopted last November, exempting churches from taxation. Attorney-General Ford has rendered an opinion to the Board of Equalization, holding that parsonages built on church land do not come within the prohibition. He makes the same argument advanced by the Supreme Court of Ohio, where a much similar constitutional provision exists, that a parsonage, although built on land which, because of its attachment to the church, would otherwise be exempt, is subject to assessment. The ground in such a case, he maintains, is appropriated to a new and different use; instead of being used for public worship, it becomes a place of private residence. Neither does it make any difference that, by the usage of the church, the presence of a priest or pastor is essential to conduct the services of public worship.

An Episcopalian Church Endowment Society. According to *Harper's Weekly* [No. 2310], a number of Episcopalian bishops and laymen have undertaken to devise a practical plan for the relief of parishes supported in the main by wealthy members, whose death often means a painful deficiency in the rector's comforts and in the general funds for good works. "The statutes of mortmain have been forgotten with the causes that produced them, and instead of its being against public policy to endow religious and charitable corporations in our day, the whole course of our civilization is to put all such institutions on a self-supporting basis." The idea of the Church Endowment Society is to encourage those whose benefactions in life "shine like a good deed in this wicked world," to insure their lives for the benefit of the churches, societies, and charities in which they are specially interested, so that in time a permanent endowment fund may result.

"A New Departure in Church Work." We clip the subjoined interesting paragraph from *Harper's Weekly* [No. 2310]: The mining news in a recent issue of the *Sun* includes the disclosure that Dr. Frank Gunsaulus's church in Chicago has patented mining property in the Cripple Creek district, and purposes to develop it with vigor in the hope of profits wherewith to build itself a temple in Chicago. The temple is to be called Good-Will Temple, and the Good-Will Mining Company is to manage the mine. This is a new departure in church work, and the novelty of it is pleasantly engaging. One of the defects of churches in the eyes of contemporary men is that they don't pay dividends. It is possible that in the case of Dr. Gunsaulus's church this drawback may in time be overcome. At any rate, the combination of church and mine is interesting, and may turn out to be exemplary. Many churches seem to need a little gold-mine to make them comfortable, and nothing that is known of the gold-mining industry in this country suggests that closer association with churches and church methods and morality would do it any harm.

FOREIGN.

Rome Intelligence. Archbishop Ireland will not be created a cardinal at the April consistory, though strong pressure was exercised to bring it about. Strange to say, Cardinal Ledochowski favored the elevation of the "Pauline Prelate," while Cardinal Rampolla opposed it strongly. It is certain now that Msgr. Martinelli, after his approaching elevation, will remain a year longer in Washington, as Pro-delegate, and it is more than likely that he will be succeeded by Msgr. Falconio.

Possibly the two delegations, the American and the Canadian, will be united. Current rumor has it that Msgr. Zardetti, formerly Bishop of St. Cloud, and now in Rome, will be sent to Ottawa as the next Apostolic Delegate to Canada. In some quarters it is said that the Holy Father purposes to appoint him successor to Msgr. Martinelli.

Among the new cardinals there is one remarkable and highly gifted man, Msgr. Felice Cavagnis, whom many look upon as a possible pope.

✱

Belgium. It is announced, on the authority of *Le Petit Bleu*, that the Abbé Renard, an eminent Jesuit teacher at the Univerity of Ghent, is about to quit the priesthood in order to take to himself a wife. The Abbé Renard, we learn from a reliable source (*N. W. Review*, No. 24), left the Jesuit order some twenty years ago. He was less remarkable for his religious fidelity than for his scientific achievements, and so the Society regretfully parted with him. He must now be nearly sixty years of age.

✱

Canada. Justice Archibald, of Quebec, has startled Catholic CANADA by deciding, in what is known as the Delpit case, contrary to all previous interpretations of the law, that the Catholic Church has no power to annul a marriage.

The daily *Courrier du Canada* (April 2nd) says in a strong editorial on the subject that the decision of Justice Archibald strikes a fatal blow against marriage in the Province of Quebec and destroys the fruitful and salutary harmony that has hitherto existed there between the Church and the civil power.

✱

Austria. Though Freemasonry is legally proscribed in AUSTRIA, it has latterly grown so bold that a considerable number of lodges have established official headquarters in Vienna and hold their meetings with little show of secrecy. The *Vaterland* publishes a list of them, with the names of their officers and their places of meeting. Unfortunately, the Catholic anti-Masonic movement has weakened perceptibly since the exposé of the Taxil swindle.

✱

Hungary. The Catholics of HUNGARY have for a number of years been pleading for "autonomy," which, under the circumstances, means equal rights with their Protestant fellow-citizens. A committee of their so-called national autonomy congress has elicited a formal declaration from the Minister of Worship, Dr. Wlassics, which is anything but satisfactory. The administration of the Catholic church funds, they are informed, is a privilege which appertains to the King, who exercises it through the government, which can make no concession except perhaps to allow the Catholics to appoint a committee to supervise the investment and expenditure of the same. With regard to the Catholic schools, the Minister claims the right of absolute control, permitting the bishops only a sort of consultative voice with respect to religious and moral instruction. The establishment of a Catholic university, he says, requires legislative authorisation. In the matter of the distribution of ecclesiastical benefices, the government is unwilling to make the slightest concession. This is not very reassuring, but if our brethren in Hungary will keep on claiming their rights, the time must come when they will obtain redress.

Matters Musical, Artistic, and Dramatic.

Church Music.

"A Jubilee Mass."

A Jubilee Mass was lately composed by Rev. Joseph Tonello, and published by Rohlfing & Co., of Milwaukee, Wis.

Prof. Jos. Otten (former organist of St. Francis Xavier's, St. Louis, now of St. Paul's Cathedral, Pittsburg, Pa.) expressed his conviction of its utter musical and liturgical unworth in his vigorous and straightforward style known to the readers of THE REVIEW, in the March number of the *Caecilia*, published by Prof. J. Singenberger at St. Francis, Wis.

In this month's edition of that journal, the composer, who is a priest of the Diocese of Peoria, at Galesburg, Ill., has a reply to Mr. Otten's caustic criticism.

He denies everything as untrue except what Mr. Otten said of "the utter amateurishness of the miserable production, its innumerable false progressions."

The reverend composer blandly confessess that he is an amateur and never pretended to be anything else.

It is impossible to see how he expects to be taken seriously after he has thus irretrievably committed himself. And if his admirers, who persuaded him to publish his amateur effort, the priests and sisters, and, as he now adds, a few bishops, belong to the same category, he certainly ought to see "why one man or a thousand men had the right to stand up in public as the masters of the Jews and cry: Away with that Mass! Crucify, crucify"! (By the way—this awful and solemn simile is entirely out of place in this connection; it must be shocking to every one whose sense of propriety and proportion is not woefully deficient).

The impression produced on the amateur composer by the verdict of one or a thousand professional men of Cæcilian convictions may be most unpleasant and mortifying, but must not lead any one so astray as to question "the sense of truthfulness, and mutual respect and Christian charity."

Here is the declaration of principles of the composer of that Jubilee Mass, for the edification of the readers of THE REVIEW:

> While I am for pure Gregorian chant, I like Cæcilian music when it can be rendered artistically and liturgically well. But I favor also simple and popular music when to my judgment it is the means of uplifting hearts and minds to God. If the Jubilee Mass does not have this effect on certain souls, I did not write it for them.

This musical Credo is "simply" unanswerable. It reminds one of the platforms of third-rate politicians and engenders the suspicion that the writer is an amateur in other matters besides those purely musical.

The last quotation, referring to the uncorrupted musical atmosphere of the Italian Alps, thirty years ago, when "*Omnia munda mundis*," caps the climax.

Nego! non omnia munda mundis, neither thirty years ago, nor now, nor ever will be.

To what a pass have we come with the wishy-washy elucubrations of Americanism!

"If in the green wood they do these things, what shall be done in the dry?"—S. L.

* * *

Mr. Damrosch on Church Music.

Mr. Frank Damrosch, the famous New York opera manager, has some sound ideas on church music. In a lecture at the annual dinner of the Methodist Social Union of New York, the other week, he condemned operatic airs in the organ-loft. The use of music in the church, he said, was as a means of preparation for spiritual thought, a means of expression for the deeper emotions, and an elevating force for bringing the soul nearer to the divine power.

That is not perhaps the full Catholic idea, but it approaches it.

Mr. Damrosch also gave it as his opinion that the organ should never imitate the orchestra and that the quartet choir was an American invention of which we have no reason to be proud, because choral music is the only music fit for the church, as it sinks the

individuality of the performer in the mass.

It is encouraging to observe a healthy reaction against operatic church music even among Protestants.—A. P.

* * *

* The hot controversy that has lately been waged with regard to the Ratisbon edition of the Roman Gradual, has led the Holy Father to appoint an International Commission on Sacred Music. It consists of five members, among them Baron Kanzler and Maestro Capocci. The Pope's ideal is the restoration of the Gregorian chant to its ancient purity (in his own words :"richiamare il canto gregoriano alla sua antica purezza"—see *Le Courrier de Bruxelles*, No. 62.) We hope the work of the new Commission will be productive of much good.

* We are glad to see *Mosher's Magazine* joining in the movement for the reform of Church music. Thomas F. Woodlock's paper in the February number has the right ring.

The Stage.

Catholics and the Elevation of the Stage.

Rev. Dr. E. Walpole Warren, Rector of St. James' Episcopalian Church, New York, and one of the vice-presidents of the Actors' Church Alliance, said in a recent sermon (N. Y. *Sun*, Feb. 18th):

> The sinful stage of to-day is due to a sinful public....It is a sinful people that want a sinful play.

This is a truth which The Review has asserted and emphasized time and again. The morality of the stage will elevate itself as soon as the standard of public morals is raised.

It is the duty of the Church to teach the masses that sin is sin, even if cloaked in glittering tinsel and fine language, and that the stage is a nuisance and a curse instead of a factor for good, if it presents any but pure plays.

Catholics could do more in this matter than most of them are aware, by promptly and consistently withdrawing their patronage from every playhouse that lends its boards repeatedly to the presentation of things impure or impious. It has been pointed out that we form a very considerable percentage of theatre-goers. Let us use our combined influence for the elevation of the stage, and the result will prove to be marvelous.—A. P.

* * *

One Reason Why the Stage is Degraded.

In confirmation of an assertion made in No. 52 of the last volume of The Review, we quote from an article of Rev. Charles M. Sheldon, of "Christian daily" fame, in No. 2728 of the *Independent* this passage :

> I have been asked repeatedly during the past two years by playwrights and managers to put 'In His Steps,' and other stories which were written for my Christian young people, upon the stage. In some instances the managers have pleaded the need of good Christian plays to offset those which were bad, and have said frankly that if Christian people would not allow the best Christian stories to be staged, Christians were not justified in uttering protest against the other kind. In one or two instances, I will say to the credit of the one or two, at least, of the theatrical managers, they announced their desire not simply to make money from a possible presentation of what was already popular in book-form, but to turn a part of the proceeds of it into channels of philanthropy. In every other instance I have no reason to believe that anything else was intended except the possibility of large financial returns, without any regard to the character of the story itself.

* * *

In the opinion of the *Mirror* [No. 6], the prevalent romantic-novel-drama is no more to dramatic art than if it were a Punch and Judy show. The lovers of the theatre go to see such dramas from sheer force of habit, and the other folks go because they have no place else to go.

Art.

We are indebted to the Allgemeine Verlagsgesellschaft (Limited) of Munich, for the first

part of a work by Dr. J. E. Weis-Liebersdorf, 'Das Jubeljahr 1500 in der Augsburger Kunst. Eine Jubiläumsgabe für das deutsche Volk. In zwei Theilen, mit über 100 Abbildungen nach Originalphotographien.' Price per part (unbound) 5 marks. It contains splendid descriptions of ancient Christian civilisation and art in Germany before the Reformation. The Jubilee Year 1500 gave birth, in St. Catherine's Convent at Augsburg, to a remarkable cycle of paintings, which have for their subjects the seven chief churches of Rome and may fitly be called "the apotheosis of the Rome pilgrimage and Jubilee grace in German art." They are master-works of the Suabian school — Holbein, the older, Hans Burgkmair, and L(eo) F(ras). The first part, which lies before us, treats of the Jubilee of 1500, the conditions obtaining at that time in the prosperous free city of Augsburg, and the basilica|paintings of Holbein, with great scientific acumen and in a popular style.—A. P.

* * *

The *Ave Maria* [No. 12] agrees with The Review's estimate [No. 1.] of Tissot's 'Life of Christ.' It says the work is dear at the lowest price, and calls attention to one horrible heresy in it (Vol. I., p. 46.)

The Editor's Notebook.

Editorial Letterbox.

J. B. Mayer, Glencoe, Minn.—Cut the pages, as you would those of any magazine, and you will have no trouble in handling the new Review.

Enquirer.—In the division of compound words we try to adhere to the rule given by Goold Brown ('The Grammar of English Grammars,' tenth ed., p. 185): When the parts of a compound do not fully coalesce, as *to-day, to-night, to-morrow;* or when each retains its original accent, so that the compound has more than one, or one that is movable, as *first-born, hanger-on, laughter-loving, garlic-eater, butterfly-shell*, the hyphen should be inserted between them. When a compound has but one accented syllable in pronunciation, as *watchword, statesman, gentleman*, and the parts are such as admit of a complete coalescence, no hyphen should be inserted between them.

Rev. Geo. M., Reading, Pa.—According to the C. M. B. A.'s prospectus, a man aged 35 has to pay at the highest 24 annual assessments @ 60c each for $1,000 insurance. The expectancy of life is 32 years. One dollar paid annually in advance and placed at 4 per cent. compound interest in 32 years increases to $65.21. $14.40 placed that way would amount to $839.02. There is then a shortage still of $160.98. Who shall pay it? But this figuring is not according to actual data. Only 10 per cent. of the total assessment is put into the reserve fund; hence at the end of expectancy there is but the tenth part of $839.-02 or $83,90, not quite a hundred dollars to pay a thousand. You will be told that new members will come in and keep up the game; but they can not make sure of that.

The *Catholic Mirror* [No. 13] in a biographical sketch of Archbishop Ireland, says in his praise, among other things, that he is "of a retiring disposition." *Risum teneatis?*

Mr. J. W. Freund, of Springfield, Ill., in a letter to the Chicago *Katholisches Wochenblatt* [No. 14], deplores the fact that the free school-book bill now before the Illinois legislature, which he is fighting on behalf of the German Catholics of the State, has for its author a gentleman (Mr. J. F. Heffernan, of Bloomington) who claims to be a practical Catholic, and despairingly asks: "If our own brethren in the faith introduce such bills, what can we say or do?"

Senator Thos. J. Lawson has introduced in the Illinois legislature a bill to tax to the amount of $100 any man, not a widower, who applies for a marriage license after he is forty. The *Chicago Chronicle* fears [March 29th] that this bill, if it became a law, would encourage elopements, and suggests that Mr. Lawson substitute a bounty for a bachelor marriage tax, in order to accomplish his ostensible purpose of increasing matrimony in Illinois.

We have lately been treated, by *Leslie's Weekly* and other nativistic organs, to a series of harrowing accounts of the undesirable immigrants that are now coming to our shores. It is refreshing to note, in this connection, the conclusion of a close student of the immigration problem, Mr. Arthur Henry, who winds up a readable study on the subject in the March number of *Scribner's* with this paragraph:

> It is a mistake to think that this country is being made a dumping-ground for Europe's rubbish. Year by year we are acquiring, by a process of natural selection, the pick of the nations. Those who possess thrift, courage, and ambition make their way here. The dull, the indolent, and the hidebound stay at home. The third and fourth, if not the second generation from these sturdy emigrants give us good Americans. The danger that we have most to fear is that we, too, will grow old as a nation, and that this constantly inflowing tide of new blood will be diverted to the ancient lands becoming young again.

An anti-vice daily newspaper has been started in Paris, according to the cable despatches. The prospectus announces that, besides giving the news, the paper, *La Morale Publique*, will make a special feature of defending the public against all vicious periodicals and books, questionable posters, overfree stage productions, and dens of all sorts. We have no particulars, but feel safe in assuming that the venture is not by Catholics. Paris has a dozen or more Catholic daily newspapers, and every one of them has been an anti-vice organ since its inception. One, which we read regularly, *La Vérité Française*, hardly publishes an issue without protesting against and fighting vice in every shape and form. If the *Morale Publique* is edited by freethinkers, as we presume, it will accomplish little or nothing. Freethought knows no sanction for the moral law, and without adequate sanction no law can be enforced.

Archbishop Keane is quoted in the *Catholic Tribune* (April 4th) as follows:

> "I have been told and I was ashamed to hear it that the liquor traffic controls the city government of Dubuque. If I thought the people of Dubuque were in sympathy with the saloons in their damnable business of destroying men's souls, I would send in my resignation to Rome immediately and would leave Dubuque double quick."

A true Apostle of the Lord, it seems to us, would go it hammer and tongue to drive the Devil from that portion of the vineyard assigned to his pastoral care, instead of threatening to throw up the sponge.

It further seems to us that not every saloon is necessarily and *per se* a "damnable business." The Church has canonized one saloonkeeper.

"An excellent paper to our mind would be one published entirely free from advertising," says the Baltimore *Catholic Mirror* (March 23rd).

There are only two such Catholic papers on this continent, to our knowledge: *La Vérité*, of Quebec, and The Review.

There may be excellent papers with advertisements, but the ideal paper, as we conceive it, is one that does not depend on this source of income.

That the German Catholics in Oklahoma are not all dissatisfied, appears from a letter by Joseph Vallaster, of Woodward, in the daily *Amerika* [No. 70]. Mr. Vallaster invites German Catholic families to settle in the neighborhood of Woodward, and gives as one inducement that the present pastor is a good priest, who has the love of all his people.

The *Monitor* [Feb. 23rd], speaking of Mr. Andrew Carnegie's public benefactions, asserts that under no circumstances will any of his millions benefit religion, because he is a deadly foe to "sectarianism." We believe our confrère wrongs Mr. Carnegie. If our memory serves us right, Mr. Joseph Otten told us a year or so ago that he donated a magnificent new pipe-organ to the Catholic Cathedral in Pittsburg. Suum cuique!

The *Ohio Waisenfreund* [No. 1458] is not surprised that there are so few Catholic priests applying for a chaplaincy in our army; but it expresses astonishment and regret at the fact that one-half of the American mercenaries now killing and firing in the Philippine Islands, call themselves Catholics and have voluntarily enlisted in the services of a government which is trying to subjugate a distant nation that has done us no harm. Such men, it declares, do not need any chaplains, and it is passing strange to hear Catholic papers complaining because none are sent.

Commenting on the recent attempt of the Utah legislature to legalize polygamy, the *Outlook* (No. 12) declares that the people of the U. S. ought to add to the constitutional amendment forever prohibiting slavery in any State or territory, a similar one forever prohibiting polygamy.

We note from the statement of a dealer in church fittings in the *Sun* [March 31st], that pew-doors are becoming obsolete, because, in the Protestant churches, free pews have largely taken the place of rented sittings. In Catholic churches, where it is still the prevailing custom to rent the pews, and where there might still be some need for a pew-door, its place is now to some extent taken by a modern attachment called a pew-guard. This is a simple but sightly strip of stitched leather attached at one end to the inner side of the upper part of the endpiece of the pew next the aisle, the other end, when the guard is not in use, hanging down over the pew-arm.

The only daily newspaper in the United States owned, operated, written, and read exclusively by negroes, is the *Daily Recorder*, of Rockett, N. C. Its style, to judge from a quotation in the *Sun*, is as fearful and wonderful as the cow-English of the Chicago stockyards.

In Saginaw, Mich., according to the Chicago *Chronicle* [March 24th], a Protestant minister, Rev. E. R. Clark, preaches to his congregation, which has been isolated by smallpox, over the telephone. A Catholic priest in Chicago pays daily visits to the Isolation Hospital, which is outside of his parish, and offers personal spiritual assistance to smallpox patients from all over the big city.

In reply to a question of the Davenport, Ia., *Times*, "How to make Davenport better?" Rt. Rev. Bishop Cosgrove wrote that "we must begin at the foundation by giving the children a Christian education," since "an education without religion can be of no lasting benefit to either city or State." We quote this from the *Southern Messenger* [March 24th], which appositely adds that this answer is applicable not only to Davenport, but to cities everywhere.

The *Mexican Herald* recently contended that the Spanish habitually compress more meaning into single words than the English, and quoted as an example "ventanear," meaning "to be always at the window." P. D. Harrison, in a letter to the *Sun*, points out that the English word "burke" has a still larger meaning, viz., "to murder by suffocation or so as to produce few marks of violence, for the purpose of obtaining a body to be sold for dissection." "Burke" is an exception, which only proves the rule pointed out by the Mexican paper.

Book Reviews and Literary Notes.

Literary Notes.

——The "Catholic Penny Booklet" is a new bi-monthly publication of sound reading published by St. Anthony's Truth Guild of the American League of the Cross, and edited by the Director, Rev. James M. Hayes, S. J., 413 W. 12th St., Chicago. Father Hayes displays remarkable mental acumen for a man of seventy-four years, and we wish his unique effort for the dissemination of Catholic truth the success which it deserves. The subscription price of the "Penny Booklet" outside of Chicago is ten cents per annum.—A. P.

——Another reprint of one of the most famous of American classics, the 'New England Primer,' has just appeared. Doubtless it will have cordial welcome among the widening number of those who are interested in the earlier American life. Mr. Paul Leicester Ford's reprints of the same bother of our ancestors have been kindly received, and the more expensive edition is out of print. American printers and publishers neglect a great opportunity in not reproducing more of the quaint and often delightful literature relating to or produced in the American colonies of the seventeenth and eighteenth centuries.

——The Baconian lunacy receives a very elegant *congé* in the recent book by Hamilton Wright Mabie, 'Shakespeare, Poet, Dramatist and Man' [issued by the Macmillan Company], though the theory is not mentioned specifically. Mr. Mabie says that it is a mistake to suppose that there is more ignorance as to Shakespeare's career than as to that of any other person of his like in his time. Fully enough is known to show that he and no other person wrote the plays, the sonnets, and the poems, and the testimony in his behalf is all of the most emphatic character and capable only of distortion against itself by the malefic ingenuity of insanity.

——The movement started by the Chicago *Citizen* a few years since, to introduce Irish history into our English-speaking parochial schools, fell flat for the lack of a suitable textbook. To supply the want, Rev. F. S. Henneberry, of Chicago, has lately published 'A Short History of Ireland,' adapted from Sir Charles Gavan Duffy's 'Bird's-Eye View of Irish History' and brought up to date. The volume is neatly printed and arranged for school use. The only objection we have to it is its venomous anti-English bias. Let the truth be told, but do not poison the minds of the young with hate. We think our parochial schools can do little more in the way of teaching history than familiarize their pupils with the story of their native land, America. Those who find time for Irish history besides, will hardly be able to procure a better textbook than Father Henneberry's, with all its faults.—J. W.

A List of New Books.

[This list is published with the purpose of announcing important new publications of special interest to Catholic readers. Orders should be sent to B. Herder, 17 S. Broadway, St. Louis, Mo., who supplies this list and has the books in stock.]

Memoir of Lady Chatterton. By Edward H. Dering. Net $2.50.

Come Holy Ghost, or edifying and instructive selections from many writers on devotion to the Third Person of the adorable Trinity Net $1.50.

Before the Most Holy, (Coram Sanctissimo.) By Mother Mary Loyola. Edited by Father Thurston, S. J. Net 45c.

Meditations of the Life, the Teaching and the Passion of Jesus Christ. For every day of the Ecclesiastical Year. By Rev. Augustine Ilg. Edited by Rev. R. F. Clarke, S. J. 2 vols. Net. $3.50.

The Passion, by Rev. M. J. Ollivier. Net $1.50.

Education in California, by Rev. P. C Yorke. Paper. 10c.

The Comparative Number of the Saved and the Lost. A study by Rev. N. Walsh. New edition. Net 75c.

St. Augustine's Manual, or Little Book of the Contemplation of Christ. Net. 25c.

The Wizard's Knot, by Rev. Dr. Barry, $1.50.

Mooted Questions of History, by H. J. Desmond, 75c.

The Heart of Pekin, Diary of the Siege, May-August, 1900, by Rt. Rev. A. Favier. Paper. Net, 10c.

Biblical Lectures, by Rev. Francis E. Gigot. Ten Popular Essays. Net, $1.25.

Passion Sonnets and other Verses, by R. Metcalfe. Net, $1.

Catholic Pioneers of America, by John O'Kane Murray. Revised Edition. $1.

Milly Aveling, by Sarah T. Smith. 85c.

The Cave by the Beech Fork, by Rev. Henry S. Spalding. 85c.

The Jubilee Manual, Being the Meditations of Bishop Bossuet, etc. Net, 50c.

The Sweet Enemy, by Katherine Tynan. Net, $2.

Current Educational Topics.

Can Catholic Colleges Train for Theology?

The Fathers of the last Council of Baltimore made a strong plea for a training fitted to prepare those who feel called to the priesthood. After describing at length, in the first chapter (on the Education and Instruction of Clerics) what, and how, and by whom, should be taught in preparatory seminaries, they conclude by remarking that, since at present such seminaries can not be erected or maintained in all places, the preparatory training of candidates for the priesthood may be had in colleges which educate young men for the professions. They insist, however, that such an education does not entirely answer the provision made by the Council of Trent; for according to that, "Clerics are to be trained in seminaries in which everything tends to the one scope of clerical education."

Recently some have ventured the opinion that the prime motive of such a plea for the separate education of those who wish to become priests, is to afford the influence and specific character of piety which is to be given early to the boy destined for the sanctuary. Others again believe, because the Church no longer controls education in the schools of Europe, that the Council of Trent thought it urgent to provide another medium. The moral and intellectual atmosphere of high-schools and universities was not healthy enough for any solid growth of the ecclesiastical spirit. Whatever may have been the motive of the Council of Trent, it certainly appears to be the sense of the Council of Baltimore that separate training of young levites is desirable and necessary in this country. Here and there, since the Council, some ventured to differ, considering it better to educate the young candidate for the priesthood with his fellows whom he will meet again in actual life, emphasizing, however, that he spend his years of theology in a seminary.

It is not my purpose now to study the comparative value of such opinions. Whether it is conducive to sacred vocations, or practical, to depart from sanctioned tradition, is the duty of those to decide who have care of priests and flock. But a point frequently overlooked is in the clause by which the Fathers of the Council of Baltimore qualify the prescription of Trent: "Clerici instituendi sunt in seminariis in quibus omnia ad unicum clericalis educationis scopum diriguntur."

Waiving, for the present, the question of moral influence and of practices in forming habits for spiritual life, it may be asked whether colleges that qualify for worldly professions or merely afford a liberal education, can equip the candidate for theology with what is necessary and most useful for the study of sacred sciences.

They can not, of course, go out of their way to attend specially to the few of their students who intend to become priests. Their general students want an education apt to help a layman in the pursuit of worldly occupations. Education for education's sake is not seriously sought even by children of parents who allow them every opportunity. The future cleric, however, needs "omnia ad unicum clericalis educationis scopum." Many things, surely, of the man of the world will become him. But there are primary and secondary qualifications. I am not unmindful here of present wants. Natural sciences are in demand. But they are only an addition to what is necessary for a student of theology. A classic course is indispensable for him. Education as now given by colleges is still classic in distinction rather against a commercial education. Being intended, as indeed it should be, for the various walks of life, it can not furnish that special knowledge, for instance of Latin and Greek, which is to lead the future theologian into tradition and Scripture, liturgy and history, and enable him to grasp first-hand what he is to do and preach in the ministry. If I should be asked to testify in the matter, I should say that the experience of many years has established that view into a safe conclusion.

Outer show of knowledge is much in demand at present, and consequently a college education appears to better effect than a seminary education; but it lacks solidity and use of the essentials for a cleric. Besides, the tendency to display is detrimental to thoroughness. Certainly there are opinions about extent and proficiency of knowledge derived from a classic education even in preparatory seminaries; if, however, they direct not "omnia ad unicum scopum clericalis educationis," the standard is lowered, and what is of prime importance in their purpose, is neglected. The secular clergy might take a profitable lesson from the solicitude shown by religious bodies in the studies mapped out for their candidates.

There is another consideration why colleges in general can not well attend to future clerics. It is not only to foster piety that preparatory seminaries are enjoined by the Council, or because a college training for the professions is insufficient for a theological course; in this country there is a reason of peculiar force. The future priest must minister to his people in their own tongue. This condition may be deplored, it can not in conscience be neglected. It is impossible to teach the languages during the course of theology. The student may become proficient in the language he needs, but he can not begin and complete its study while he is occupied with theology. The time is too short. Colleges indeed provide a good English course, but the preparatory seminary must meet the conditions which will confront the future priest, and for which he is expected to prepare. It may be observed that not all preparatory seminaries even look to such conditions; but it must be remembered that it is not the duty of colleges to look to them, while "omnia ad unicum clericalis educationis scopum" is the province of seminaries.

Hence the clause, "Clerici instituendi sunt in seminariis, in quibus omnia ad unicum clericalis educationis scopum diriguntur," does not simply refer to theological seminaries, as is clear from the text of the Council of Baltimore, but primarily to preparatory seminaries; further, it emphasizes the necessity of a training such as is given in preparatory seminaries, which qualifies for theology, a thing which can not be expected from a college.

Dr. Jos. Selinger.

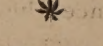
St. Francis, Wis.

Against Free Schoolbooks.

The *Chicago Chronicle* is one of the few secular papers which have strongly declared against free schoolbooks; not on principle, like The Review, but for reasons of general utility and economy. Our contemporary winds up an editorial on the subject in its edition of March 27th as follows:

> There is a fund at the disposal of the board for the purpose of supplying free textbooks to such pupils as are unable to pay for them. No one grudges this, and no really indigent pupil need scruple to ask for what is his by right. The fact that he receives this much charity is not made public, but principals of schools keep a list of such gifts as a matter of safety. In no case is the list very large, but there is no doubt that an investigation of these lists would disclose the fact that there are some receiving as gifts what they are amply able to buy. To extend this list to the whole roster of the schools would benefit no one. It would, on the contrary, result in a heavy increase of burdens already chafing those who bear them.

§ The *Pittsburg Observer* (March 21st) pleads for the establishment, in the populous parishes of our larger cities, of Catholic night schools, which, it claims, are just as necessary as the day parochial schools, as so many poor young people, especially boys, are sent out to work before they are half instructed in their religion.



§ According to the N. Y. *Evening Post* (March 23rd), the public highschools of the U. S. graduated 20,344 boys and 36,124 girls in 1900. Our contemporary explains the predominance of girl graduates by the fact that the boys are taken from school earlier and put to work.

CURIOUS FACTS AND FANCIES.

Letter of a Fort Wayne Parish to Its Bishop.

Bishop Alerding of Ft. Wayne recently appointed a successor to Fr. Crosson of St. Vincent de Paul parish, at Logansport, Ind., but later decided to let him remain. When the members of the congregation learned the "good news," they drew up the subjoined letter and sent it to the Bishop:

> In accordance with a true sense of justice we owe to you as the lawful head of the Fort Wayne diocese—we salute you. The minuteness of the misunderstanding of the conversation between you and our reverend pastor grew into a serious difficulty. Had the full situation been understood, we feel assure no such cause for complaint would ever have arisen. Your high sense of justice would not entertain a willful wrong. We presented to you a case of serious nature, and you returned a just verdict. Your religion has seen the rise, fall and decay of empires; political complications have caused their ruin; but the justice of the Catholic church bids fair to be carried through flourishing republics with the myrtle and the dove. Your personal attainment is a high one; education is broad and your friends at Logansport are numberless as the dead. May your path be strewn with roses and angels guide your way. Long may you live in official life, and longer may the justice of your administration linger after you are gone. Your official visit to Logansport will be marked with the respect becoming you exalted office. Your life at the altar is one of sacrifice and love. We welcome, yes, thrice welcome, the justice of your reign. Were you within the hearing of our voice we would tender you the expression of loyal, devoted children. Very sincerely yours,
>
> People of St. Vincent de Paul Parish.

We quote the fearful and wonderful document *verbatim et literatim* from the Logansport *Daily Pharos* [No. 307]; the gentleman who sent us the cutting wrote on the margin, "The best I ever read."

A Queer Rubric in the Missal.

A writer in the St. Louis *Pastoralblatt* [No. 2] calls attention to a curious rubric in the Missal which has probably been noticed by few and understood by still fewer priests. In the Ordo Missae the text of the Gloria is followed by this note: "Sic dicitur Gloria in excelsis Deo etiam in missis beatae Mariae, quando dicendum est." (Thus the Gloria is recited also in masses of the Blessed Virgin, where it is recited at all.) What does this strange remark mean? Is it not plain that the Gloria must always be said or sung in the prescribed form? It was not always so plain as it is to-day. In many missals published before the revision of Pope Pius V., the Gloria was enriched by several additions. Many devoted clients of the Blessed Virgin among the clergy had gotten in the habit of inserting phrases in praise of Mary. Nearly all the missals printed in France, Germany, and England before the time of Pius V., contained an extra Gloria, called Gloria Marianum, thus:

> "Gloria in excelsis Deo..... Filius Patris, primogenitus Mariae Virginis Matris..... suscipe deprecationem nostram ad Mariae gloriam.... quoniam tu solus sanctus, Mariam sanctificans, Tu solus Dominus, Tu solus Altissimus, Mariam coronans."

To put an end to the all too free play of private devotion, Pope St. Pius V. ordained that in future the Gloria in its original and approved form was to be recited also on the feasts of the Virgin. (Cfr. von der Stappen, Sacra Liturgia, II, 42.)

Here is a rëarranged prophecy, from the second chapter of the Book of Nahum, which appears to a correspondent of the *Sun* to describe our trolley-cars:

> In the day of His preparation the chariots shall rage in the streets with flaming torches. They shall seem like torches; they shall run like lightnings.
>
> They (the people) shall jostle one against another in the broad highway; they shall stumble in their walk; they shall make haste to the wall thereof; the defence shall be prepared (that is, the straps.) He (the conductor) shall recount (count) his worthies (passengers.)

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